TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 20.] CITY OF NAUVOO, ILL., NOV. 1, 1844. [WHOLE No. 103.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th of December, 1832, I received the following:

Revelation explaining the parable of the wheat and the tares, Decemher 6, 1832.

ON PRIESTHOOD.

Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say, that the field was the world; and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even satan sitteth to reign: Behold he soweth the tares: wherefore the tares choke the wheat and drive the church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, pluck not up the tares while the blade is yet tender: (for verily your faith is weak,) lest you destroy the wheat also: Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued throngh the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel; The Lord hath said it: Amen.

Appearances of troubles among the nations became more visible this season than they had previously done since the church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe; and the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled (in November) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer; to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On the 27th of December I received the following:

Revelation given December 27th, 1832.

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabbaoth, and are recorded in the book of the names of the sanctified; even them of the celestial world.—Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

And the light which now shi[ne]

giveth you light, is through him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kindom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness: and they who are quickened by a portion of the terestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, forever, and ever.

And agan, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed, even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun

giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kindoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first, in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive;—knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you, it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first laborers in the last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom

dom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.—Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the [illegible] for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign, in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

(To be continued.)

CONFERENCE MINUTES.

OCTOBER CONFERENCE MINUTES.

[Concluded.]

Monday Oct. 7th, 10 *o'clock*, *A. M.* 1844.

Conference met pursuant to adjournment, and opened by singing, and prayer by Elder Parley P. Pratt, after which President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by Elder Heber C. Kimball, that we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies, praying Almighty God to help us to do it.—This motion was put to the conference by President Young and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a Prophet of God; being called of God and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the Prophet and Patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement that he lived approved of God and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve and first presidency of the church

This motion was duly seconded, and put to the church by Elder John Smith and carried unanimously.

Moved by President John Smith and seconded, that we receive Elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wm. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder Wilford Woodruff as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said by way of explanation that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a councillor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown, for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priests quorum. Carried unanimously.

President Miller moved that Noah Packard and Wm. Snow be sustained as councillors.—Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests quorum.

The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake.—Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntington sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulcipher, be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money, and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints.—Carried unanimously.

Moved and seconded that George Miller stand as second bishop. Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his council. Carried unanimously.

Moved and seconded that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz: that we continue our united and ceaseless exertions to build this temple. He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple, the city, feeding the poor, &c. We heard a great deal about the mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's spelling book, the "country maid and the milk pail." He then went on to show the importance of building the temple. He bore testimony that the people had hearkened to the voice of the Lord and to his commandments, and that they were still hearkening, and consequently we should be sustained here until we shall complete the temple and receive our endowment. He showed the consequences if we did not build it, "that we should be rejected as a people with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us and not spend their time in quoting multitudes of scripture to prove one point. We want to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear, for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool.—He said in a proper time we will have gold and silver, and food and clothing, and palaces in abundance, we will create it, by our labor.

President Young advised the saints to come after intermission prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac which is something new.—After some few exhortations he closed the meeting till 2 o'clock by blessing.

TWO O'CLOCK, P. M.

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the veil. He de-

signed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone.—We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon the earth his time was spent in endowing the twelve apostles that they might do the things he had left undone and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—dont sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst, all grog shops and bad houses. Drunkenness and such things will be our overthrow if we are ever overthrown. The best way to put these things away is to never frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in the blood from the coffin. When the prophet had a dance at his house he said every thing against it he could, and now men go and practice the same things. Shall we put these things away? I say yea. We have got an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in and say every thing against the Twelve and the church they are capable of. I never frequent such places; I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that it had been moved and seconded that Asahel Smith should be ordained to the office of Patriarch.—He went on to show that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent.—Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry it becomes irksome: the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one tenth of what he has got, and then one tenth of his increase or one tenth of his time. A man comes and says he was sick six months and what is required of me? Why go and pay your tithing for the time you are able to work. Some say they have been preaching and want to know if that dont pay their tithing? Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but to bring it into the city and store it, and not take it to Watsaw. He next referred to L. Wight's going away because he was a coward, but he will come back and his company, and James Emmett and his company will come back.—How easy would it be for the Lord if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them and with snow, hail and rain, make them so that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians when Joseph and others went to jail, snapping their guns at the brethren but they would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work; and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take them away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on the earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend a year in it and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:

Brother Asahel Smith in the name of the Lord Jesus Christ of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ—and we say unto thee, thou shalt be a father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore.—Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless and widow; and the spirit of the Lord will rest upon you to predict

upon the heads of those on whom you lay your hands, things that shall be hereafter even in the eternal world. We ask thee O Lord in the name of Jesus Christ that thou would send thy spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed: thou art of the royal blood, and of thy lineage shall arise great and powerful men in the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a piller in the church of the living God, and one in whom the saints of God may trust to ask council. These blessings we seal upon you in the name of Jesus Christ: Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests quorum together.—President Miller will organize them on the right of the stand.

The presidents of seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congressional districts. Then we want to have the elders quorum organized that we can take out of the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organized and begin to fill up the second quorum and then the third and the fourth to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from President John Smith.

Tuesday morning, Oct. 8th, 1844.

Previous to opening the services of the day, Elder John Taylor made some remarks on our temporal economy. He proceeded to say that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but it is not necessary to wait for a very large amount, for it is safer to go to work with small means, than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own enterprise and labor. Look at Great Britain; how have they obtained it? They have obtained it by encouraging their own manufactures. It is true the poor are oppressed there; but is not the manufactures that oppress the people. We are not going to start any thing on a large scale; our calculation is to have the saints manufacture every thing we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here.—Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have labored under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchare raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by Elder W. W. Phelps.

Elder G. A. Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies', if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said, amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers deacons, and members,

who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the church, as follows:

David Evans	Joseph Holbrook
A O Smoot	John Lawson
Edson Whipple	Abel Lamb
Harvey Green	J H Hale
J S Fulmer	G D Watt
J G Divine	J W Johnson
J H Johnson	L T Coons
Lester Brooks	J L Robinson
J B Nobles	Howard Corey
Rufus Fisher	M Serrine
D B Huntington	Pelatiah Brown
Jefferson Hunt	E H Groves
Lorenzo Snow	G P Dykes
William Snow	Willard Snow
Noah Packard	Wm Felshaw
A L Tippets	Winslow Farr
J C Kingsbury	Shadrach Roundy
Jacob Foutz	S B Stoddard
Peter Haws	E D Wolley
Thomas Gates	Solomon Hancock
Simeon Carter	Abraham Palmer
Albert Brown	James Brown
Levi Gifford	R McBride
Elijah Fordham	W D Pratt
Edward Fisher	Martin H Peck
Franklin D Richards	Morris Phelps
Isaac Clark	D McArthur
J S Holman	Archibald Patten
Wandell Mace	L H Ferry
Charles Thompson	Charles Crisman
John Murdock	Lyman Stoddard
John Chase	Arnold Stevens
A L Lamoreaux	David Fulmer
E T Benson	Joseph Allen
Thomas Grover	Andrew Perkins
C L Whitney	Daniel Carter
Addison Everett	Wm G Perkins
Moses Clawson	Graham Coltrin
William Parks	D H Redfield
George Colson	Titus Billings
H W Miller	Harvey Olumstead
Isaac Higbee	Daniel Stanton
Daniel Carns	

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families and build up a stake as large as this.

President Young then selected from the elder's quorum some to be ordained high priests, whose names for the want of room are omitted for the present.

He also selected a number more to go into the seventies', after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Heywood was ordained under the hands of Elder B. Young, H. C. Kimball and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies, and the presidents of the high priests' quorum ordained 40 into their quorum.

The meeting then adjourned until 2 o'clock, P. M.

TWO O'CLOCK, P. M.

Conference resumed business. Those presidents of the seventies who were present and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a par. of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrowing horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go to preaching until he is sent. If an elder wants to go to preaching, let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exort all who go from this place to do right and be an honor to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have heretofore.—We have had a good conference; we have had beautiful weather and no accidents; and if you

will go and do honor to the Lord for this, say amen; and all the people, said amen.

On motion the canference adjourned until the 6th of April next, at 10 o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, Pres.

Wm. Clayton, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 1, 1844.

Sidney Rigdon Esq.,—has resuscitated the "Latter-day Saints Messenger and Advocate," at Pittsburg, Pa. We understand that through this medium the accessories to the murder of Joseph and Hyrum Smith, with *John C. Bennett* as the *ne plus ultra*, will form a *union* of all the excommunicated members from the church of Jesus Christ of Latter-day Saints.—He that cannot endure a kingdom of glory, can go into one of darkness: for there is no space without a kingdom, and no kingdom without a space.

THE TIMES.

A newspaper, to keep pace with the times must be filled up with very curious matter.—Politics of course, must take the first column, first rank, first reading, and chief seat in the parlour, church and legislative hall. But while this motley group of statesmen, officers, voters, and aspirants, are filling the whole country with music, long speeches, liberty poles and all sorts of shows, defamation, anecdotes, folly, fame and slander, patrole the high ways in such elegant meanness, that a wise man cannot tell whether it were better to pity or censure the customs of the Americans of the present day:—

"This bids to serve, and that to fear mankind."

In the midst of all this 'fire and fustian' for a 'little brief authority,' the same paper comes lumbering on with news from all nations; riots, earthquakes, thieves, missionary boards, failures in trade, great bargains, estates on sale, marriages, deaths and murder. This all seems according to Daniel: 'many shall run to and fro, and knowledge shall be increased.'—But how long shall it be to the end of these wonders? Millerism has failed the *third* time, and hereafter very few will hitch their cars of calculation to an engine of such general *disappointment*. What then shall be done? Take the newspapers; they *must* and *will* contain a specimen of the thoughts and intents of the hearts of men, for the apostle said: 'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.'

But what does such timely instructions benefit the people? Politics, mobs, deception, and societies for the promotion of truth, religion and wealth grow with the growth, and flame with the fire that must eventually burn to the lowest hell, unless the people turn from the evil of their ways.

Another marvellous wonder engrosses thousands. Mammoth news papers, double, and even thribble, flood the great reading community of the east, and sprinkle the west, with 'novels' as destitute of truth, true science and practical knowledge, as satan's promises were to Eve when she eat the forbidden fruit.—Well, what must be done in such a case?—Why, read the fancied brains of disappointed men and women, and then go to the theatre; and ten to one, but you will be just like them. When ducks feed on fish, their flesh tastes *fishy*: when man drinks whiskey, he is generally drunk; and when the present generation sow vanity they reap vanity; and when the people feast on lies and light reading—what can be expected? Do men gather grapes of thorns, or figs of thistles?

Every body, from the curious state of parties and the jarring motion of societies, governments and kingdoms, fears that the bonds of national security are bursting; but, from the dreadful anxiety of all to go a-head, no body believes it. No, there is none, save the Latter Day Saints, that believe or care for the welfare of the world. The Saints are actually the 'Rechabites' of this age, as much as the descendants of Rechab were in the days of Jeremiah, when Israel went into captivity.

News papers that were once considered honorable, now make sport of character, murder and treason not excepted, In fact, the order of the day is such, that the front ranks of men in high and low life, appear to be playing at a game of *brag*, and they are so determined to win, that conscience, clemency and courtesy, have as small a share of their lives and time,

as their God. They go it regardless of feeling or consequences; no matter whether the game is played upon the tables of the living, or the *coffins* of the *dead!*

But we are saying too much, for in old times, when men became so hardened in sin, that they forget the blessings of virtue and commandments of God, he turned his wrath upon them, as the history of Sodom, Egypt, Babylon, Tyre and Sidon, and Jerusalem show. We have a duty then, to act well our part, for though Noah, Daniel and Job plead with the Almighty, if the people repented not of their folly and sin, they could not escape the judgment written.

From the N. Y. Prophet.

Salem, Oct. 11th, 1844.

To the church of Jesus Christ of Latter-day Saints, Greeting:—

I deem it to be a duty which I owe to God and his church to express my feelings and bear my testimony unto you concerning certain things that are presented to you for your consideration; especially, the claims of Elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints.—I have carefully examined the trial which Elder Rigdon has had before the authorities of the church in Nauvoo, as given in the Times and Seasons, Vol, v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons: and I will hereby give those reasons.

I will commence by asking where has Elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church especially the head of it? Has he stood by the side of the Prophet and Patriarch as a true friend, to assist in carrying them through their trials, tribulations and persecutions? Has he walked up into his place as a man of God, and stood beside the Prophet as his counsellor? Has he, in any way, been a pillar or support to the church from that day until this? Has he sustained the cause and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honor, for the last five years of his life? Or, has the Prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the Prophet Joseph found Elder Rigdon in his councils when he organized the quorum of the Twelve, a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with Elder Rigdon, in any wise? No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the Prophet, Seer, and Revelator. And I hereby bear my testimony that I heard the said Joseph Smith declare that Elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off. And in my hearing requested one of the quorum of the Twelve to bring him up before the church that he might be dealt with according to the law of the church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of Brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favor, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church: and when any alarm or report was in circulation unfavorable to the cause if we could judge at all from the course he pursued it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that Elder Rigdon attended some of the councils that President Smith held with the Twelve and others, before his death, while giving them instructions; but I heard President Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigdon and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God, of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one, that they do not hold—one, that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle: Joseph and Hyrum Smith were utter

strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it Elder Rigdon has unlocked his heart, and portrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen O earth! and judge the fruits of this key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c.—Times and Seasons, Vol. v. p. 650—653. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for there is not a more despicable principle ever existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances, have done so. I would ask, has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; but have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of Elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare and prosperity of the church and kingdom of God.

I would again ask, has Elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance.—He has always been ready to go and come at the bidding of the Lord. He has not said go; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connection with the Twelve, with honor and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while Elder Rigdon has, at the same time, been confined to the post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of Elder Young. He has not only had much experience with President Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connection with the Twelve: was the first to receive his endowment, from under the hands of the Prophet and Patriarch, who have leaned upon him in connection with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honor, laboring both day and night, making every sacrifice required of them; leaving their homes, families, and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has President Young, "that if there are but ten men left who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the Prophet, Seer, and Revelator, for the pruning of the vineyard once more, for the last time, for the warning of the Gentiles, for the salvation of the honest in heart and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the saints for the hour of judgment which is to come, and to secure unto the righteous and exaltation of glory beyond the veil—I say, if it cost me my life, let it go: I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary. I had rather see ten men seal a right-

eous testimony with their blood, than to see one man turn traitor, shed innocent blood, and damn his own soul—for the object in living and laboring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life, is not worth having, "for he that will seek to save his life shall lose it, and he that will lose his life for my sake, the same shall find it." And again, "I will prove you, whether you will abide in my covenant, even unto death, saith the Lord." Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because Elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence and labor, will effect any thing, they will go to sustain President Young, and in connection with him, the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the Prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the Prophet, Seer, and Revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel, and saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter into our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does wrong, that breaks the law of God, it matter-eth not what his standing may be, whether among the Twelve, the high priests, seventies, or elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore, let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does; the soul that sins alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin; but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels, and men are over you, and when the work is finished, you will receive your just recompence of reward.

W. WOODRUFF.

From the N. Y. Prophet.

MINUTES OF A CONFERENCE IN PHILADELPHIA.

Pursuant to public notice a conference of the Church of Jesus Christ of Latter Day Saints was held in the city of Philadelphia on Saturday and Sunday, August 31st and September 1st, 1844. There were present official members,

Quorum of the Twelve, one; high priests, two; elders, 20; priests, five, teachers, three.

Elder William Smith of the quorum of the Twelve, with uplifted hands was chosen president of said conference, and Elder W. I. Appleby chosen clerk.

Conference opened at half past 10, A. M. by singing a hymn, after which followed a spirited address (dictated by the spirit of holy zeal) by the president, on the subject of dissensions and divisions in the church, the spirit of persecution and of casting reflections upon the authorities God has chosen to be his special witnesses of the gospel of his Son to the nations of the earth, as has been revealed in its fulness in these last days by the administration of holy angels, bearing to earth truth's unfading laurels.

Prayer was then offered up to the throne of grace, by the president.

Elder Grant then stated what business would

most probably be brought before the conference.

Adjourned till 2 o'clock, P. M.

Two P. M. Conference met—opened by singing a hymn and prayer, by the President.

Sung a hymn.

The president then stated conference was ready to receive any necessary business that should be brought before it. Whereupon, it was then

Motioned and seconded, that brother E. Marshall be ordained a priest.

Motioned and seconded, that brother John Ewings be ordained a priest.

Motioned and seconded, that brother N. B. Helverson be ordained an elder.

President Smith addressed the elders and priests present, that have the privilege, on the importance of travelling to preach the gospel, magnifying their calling, honoring the priesthood and bearing testimony to the glorious truths that Israel's God has revealed unto his people. Also on charity that the saints of God ought to abound with.

After which he took occasion to reprove Elder B. Winchester for his course against the quorum of the Twelve, in New York, Philadelphia and other places; Elder Winchester arose before the church and stated that the quorum had slandered him, had taken his license, that he had spent four hundred dollars in going and returning from Nauvoo and other places, to answer to charges prefered against him, and that the Twelve had never explained the reason why he was suspended; and many other charges too ridiculous to mention. He states as reasons that he will not sustain the authorities of the church, or go out to preach the gospel.

A call was then made by the president for all the elders present residing in Philadelphia, who were willing to travel and preach the gospel, to signify the same by rising upon their feet.—Whereupon, four arose.

Motioned and seconded, that brother Tross be ordained a teacher.

Motioned and seconded, that brother G. Clarke be ordained to the office of a deacon.

Motioned and seconded, that brother J. P. Smith be ordained a teacher.

After the ordination of the several officers, a call was made for the representation of the different branches in New Jersey. Whereupon Elder Appleby represented the branch at Recklesstown, Burlington county, consisting of 30 members, including two elders, one priest, one deacon; twelve members having removed away. Also, a branch at Bordentown consisting of 12 members, including 1 elder and one priest.—Two having removed away.

New Trenton, five members, not yet organized, none others from Jersey represented.

Elder Grant then represented the branch in Philadelphia amounting to 334 members, including officers. The standing of many members not fully known.

A call was then made by the president for all the elders and official members present that were willing to uphold the Twelve in their calling and authority by their faith and prayers, to signify the same by rising upon their feet.—Whereupen all present arose, except Elders Winchester, Wharton and McLane.

Conference then adjourned until 8 o'clock in the evening.

Opened in the evening by singing a hymn and a petition to the throne of grace, by Elder Grant.

Sung a hymn.

Elder Grant then stated that the next business under consideration, was, the building of the Temple of the most high God at Nauvoo, which was to be built by the tithing of the saints, and that it is the imperitive duty of every saint of God to aid and forward as much means as were in their power for the completion of the same, that the saints may receive the blessings which God has in reserve for his people, at the completion of the Temple, and called upon the saints in Philadelphia and elsewhere to aid and assist their brethren at Nauvoo, who are struggling against persecution, penury and nearly every other impediment to complete the Temple of Israel's God. Whereupon, it was

Motioned and seconded, that the saints of this branch will use their utmost endeavors to assist in furnishing means to forward the completion of the Temple. Which was received with uplifted hands.

Motioned and seconded, that Elder Grant be appointed as trustee, to receive donations from the saints, and forward the same to Nauvoo for the building of the Temple. Carried.

On motion it was

Resolved, That members of this church who absent themselves in general from the church and communion table, are not considered members in good standing in the church.

Conference then adjourned by a benediction of the president, until Sabbath morning at 10 o'clock.

Sabbath, 10 A. M.—Conference met, sung a hymn.

Prayer by Elder Appleby.

After which, a spirited discourse was delivered by Elder Grant, from Matt. vi. chapter, 3d verse.

Sung a hymn, and adjourned until half past 2, P. M.

Afternoon. Met; opened with singing a hymn and prayer, by Elder Grant. Elder Horner then addressed the congregation on the subject of the gift and blessings of the spirit, and the privileges of the saints.

After which, communion was administered by Elders Grant and Appleby.

Conference then adjourned until half past 7 o'clock, in the evening.

Met in the evening and opened by singing a hymn, and prayer by the president.

After which, Elder Appleby delivered a convincing and moving discourse from 1st Epis. Cor. xv; 22 23:—showing the joy and glory there is in store for those who have obeyed the gospel and held out to the end;—beginning at the fall of Adam, and in the consequence of it, how redeemed by Christ, the order of the saints coming forth, their reign on the earth, the last resurrection, judgment of the wicked, the new heaven and earth where sighs, tears, and moaning shall have an end, and nought but peace and unadulterated joy be the blessings of the saints forever and ever.

Sung a hymn.

Conference dismissed by a benediction of the president, asking God the eternal Father, in the name of Jesus Christ, to let his blessings attend his people, and guide and protect them with his almighty hand.

At the close of the conference, Elder Appleby was ordained to the office of high priest, under the hands of President Smith; Peter Hess, high priest, and Elder Horner. Adjourned. WM. SMITH, Pres.

W. I. Appleby, Sec'ry.

St. Louis, September 29, 1844.

A Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the city of St. Louis,—Brother Riley in the chair; the meeting was opened with singing; Brother Read addressed the throne of grace.

It was voted, that a committee be appointed to district the city, so that the priests and teachers may the more conveniently attend to their duty; and that the poor and sick may be attended to; and that all things may be done in order.

Voted, that this committee be appointed by a council meeting.

Voted that a committee of three be appointed to wait on the landlord of the room over Liberty Hall, and ascertain if it can be obtained for preaching.

Voted, that Brother Clemens, Quamby and Rogers act as that committee.

A letter was received from Brother Small declaring his firm conviction, according to the Book of Doctrine and Covenants, that Sidney Rigdon was the only man to lead this church, since the death of Brother Joseph, and by it he was willing to stand or fall; the letter was read by Brother Riley, after which the trial of Sidney Rigdon was read before the church, and then Brother Riley addressed the meeting at some length: there was then an expression of the meeting called for by Brother Riley, to ascertain how the branch stood as regards the Twelve; the vote was nearly unanimous, only four hands being raised for Sidney Rigdon.

After singing and a benediction by Brother Riley, the meeting adjourned.

A. ROGERS, Sec'y.

COMMUNICATIONS.

Monroe Co., Miss.,
Aug. 17th, 1844.

Respected Brother:—It is with pleasure that I take my pen in hand to inform you of the prosperity of our Redeemer's cause in the south country, and also to give you a brief synopsis of my labors in the vineyard since my departure from Nauvoo.

I left home on the 29th of May, 1844, in company with brother H. W. Church, on a mission to the south. We took steamboats to Padeucha, Ky; from thence we travelled into Tennessee, preaching by the way till we reached Middle Tennessee; we stopped and preached several times in Hickman, Williamson and Sumner counties. We introduced the gospel into several new places where it had never been preached, and remained in that region till the first of August; but not meeting with much incouragement we concluded to go further south; consequently we set out for Tuscaloosa county, Alabama, where we found a branch of the church, and met with brother P. Haws, who had been preaching in that place some time.—

The night after we arrived there a mob of 18 or 20 prowled through the neighborhood, threatening to drive the elders from the country, but finding that such things were not countenanced by the most prominent citizens, they desisted. After remaining a few days, brothers Haws and Church went to Mississippi, and I proceeded to Perry county, Alabama. On my way to Perry, I met brother James Brown, who informed me that he had baptized 15 in that county and organized a church. He requested me to visit them and instruct them further in the princi-